

EDITORIALS.

THE ANARCHIC WAVE.

THE anarchic wave has struck a point this way as far west as Denver. That city exhibits some strong symptoms of the destructive and consumptive malady. It exhibited some promising indications of it last Sunday (Nov. 13th), the occasion being the holding by the socialists of that town of memorial services over the Chicago event—the burial of the five executed anarchists. The gathering convened in Prohibition Hall, those who took a leading part in the proceedings complaining vehemently that owing to a sort of slimly defined capitalistic conspiracy they had been unable to procure a larger building for the purpose. The room was elaborately decorated with red and black socialistic emblems, and the sympathizers were decorated with a combination of the same inflammatory and sombre colors, which were appropriately typical of the rabid and gloomy character of the narangues. As is usually the case, members of the tender sex were present and took a conspicuous part in the proceedings.

Of course, as was to be expected, the Chicago men were extolled as martyrs to the cause of human freedom. Had the speakers confined themselves in this relation to an expression of their opinions that they had been convicted and executed for a crime of which they were not guilty, there might have been some show of consistency in their exhibition of Sunday. Instead of limiting themselves to their belief that the law had been stretched that they might be compelled to stretch ropes under the manipulation of the public executioner, that a blow might thus be struck at the class and principles of which they were the exponents, the speakers took occasion to extol the horrible doctrines of which they were the advocates. In this connection they injected a religious element into the subject in a most unusual and incongruous fashion. Their comparisons in this respect were far fetched and absurd. It may interest our readers to quote a portion of the remarks of one of the speakers who adopted this parallellogramic line of speech, as reported in the Denver News. A blooming socialist named Blumenberg, said:

"Anarchists who are true Anarchists as taught by Jesus Christ, men that love each other and help each other, those men who recognize that the religion that is learned and taught today, and has been since the beginning of Christianity, is none other than the one taught by Jesus Christ. We have the same occurrences as we had 1,850 years ago. Eighteen hundred and fifty years ago there was a man named Jesus, who went all over the world to console and tell the people they were all equal. These men who preached the same doctrine were murdered last Friday."

It appears that such men as Blumenberg—they are very numerous—are unable to see the difference between self-seeking and self-sacrifice, and yet they are the antipodes of each other. The anarchist is the embodiment of the former and the Savior and his genuine followers the latter. The equality taught by Jesus was to be the result of a moral and intellectual process—an effect of the potent operations of truth. Physical force formed no part of the programme. When he told the young man who asked what he should do to attain salvation, "go and sell what thou hast and give it to the poor," it was not accompanied by a threat that in case of non-compliance, what he had would be taken forcible possession of and appropriated by the needy. Neither did he teach violence in any shape, although the means of coercion and destruction were within the grasp of his power, in the form of a "legion of angels." He taught that those who killed with the sword should perish by the same means, and according to the same theory those who kill with dynamite shall likewise be extinguished by the blowing up process.

The anarchist theory is the opposite of this. It is openly proclaimed to be the seizure of property by the use of violence. Reduced to a small compass it imply justifies, on account of certain wrongs—as to whether they are real or imaginary need not be taken into account—one class in seizing upon that which is in possession of another class, and by this means shift the wealth of the world from the hands now holding it to those eager to capture it.

Suppose the operation of this reckless theory were to become a fact, the status would be unchanged, because on the basis upon which the anarchist seeks justification the parties deprived of wealth would then become the class justified in resorting to similar methods to recover it. And if the fortunes of such an awful contest should keep on shifting from one side to the other, the world would be in a condition that would be a practical exhibition of the Kilkenny cat theory, and it would be questionable if even the tips of the tails would remain to describe the sanguinary narrative.

That an anarchist rule would better the condition of humanity is too absurd to be entertained as an opinion for a moment by any dispassionate, right-thinking person. We admit without an attempt to disguise the

fact, that the wealthy classes, with many noble individual exceptions, are given to arbitrary and oppressive measures in seeking their own advancement, which too often means the detriment of the masses of the people, but to hold that they are more oppressive than the anarchists would be were they to obtain away would be indeed ridiculous. Their bigoted and tyrannical methods are exhibited on every prominent occasion by the violence of demeanor shown by the extreme wing of the class toward those of a milder disposition, when they even attempt to express a conservative opinion on questions connected with the issues of the agitation. They exemplify the truism that the loudest howlers for free speech are the readiest to repress it when it does not embody views similar to those held by themselves.

With the exception of one phase of anarchism, it does not appear to have broken out to any extent in this intermountain region. We hope it will not travel further west than Denver nor further east in this direction than California, which is one of its strongholds. The section between those two points appears to be in that respect a species of neutral zone, unless the unwarrantable and arbitrary seizure of the property of the Latter-day Saints may be designated as properly belonging to the genius of anarchy, on account of its being an unconstitutional assault upon the right to property.

A PERTINENT QUERY.

THE Church suits are actions in equity. In this class of cases the aim is presumed to be substantial justice to, and the preservation of the rights of, every party in interest. For the attainment of these ends, the court is allowed to exercise powers of a general and far-reaching character, and may even suspend, in respect to the case in litigation, the express provisions of a statute. While equity is guided by law, it is unfettered by statutory provisions, to a great extent, and rises superior to them in making and enforcing such orders and decrees as appear to the court to be requisite in order that justice may be done to all parties in interest.

In view of the nature of the Church cases, in respect to the equities involved in them, the query put forth by a correspondent, relative to the rights of a class to which he belongs, is pertinent, and suggests an element of the whole question which is worthy of the deliberate consideration of the courts. The correspondent referred to is John T. Natrass, of 27 s. West Temple Street. He states that for many years he has paid tithing and other donations for the benefit of the poor, and for such other purposes as those voluntary contributions are applied. He is a subject of Great Britain, and asks if the United States government is not infringing upon international law in seizing upon the property of a citizen of another government, which has been collected for the relief of the poor, some of the latter being the countrymen of the contributor, and with the arbitrary hand of power, devoting such means to other uses.

The correspondent intimates that there is a purpose on foot, in behalf of some of the foreigners whose property interests are involved in the Church suits, to lay the matter before the British minister at Washington with a view to ascertaining whether or not they cannot obtain relief under some principle of international law or comity. Had the property in question been contributed to the furtherance of some unlawful work or proceeding, its contributors could not expect their case to appear to be a very strong one in a light of equity; but seeing that one of the main purposes of the tithing fund, to which resident foreigners in this Territory have contributed freely, was to feed the hungry and clothe the naked, the most beneficent object to which wealth can be applied; and that it is not even claimed by any one that there existed so much as a design to use that fund for unlawful purposes, the correspondent thinks the class to which he belongs could make a strong case in respect to its merits in equity.

We do not publish the letter in full, as the substance of it is here given.

PLAGIARIZING "MORMON" LITERATURE.

In the North American Review for November is an article by R. G. Ingersoll, entitled "The Agnostic Side," written in reply to a letter from the Rev. Henry M. Field, D. D., a Presbyterian clergyman, printed in a previous number of the Review. This last emanation from the pen of the Great Modern Pagan has excited extended comment, and a pronounced one of the strongest things he has written. Judged from the standpoint of either a modern theologian or unbeliever, it is a difficult argument for the former to meet. The sectarian religionist might, perhaps, be reluctant to admit the force of Ingersoll's logic, while the latter would be delighted with the manner in which it shows up the inconsistent features of the Presbyterian creed.

But Ingersoll's shafts fall harmless at the feet of the Latter-day Saint. They are turned aside like straws falling upon a steel armor. A "Mormon" Sunday school pupil of average intelligence can quickly parry the argumentative thrusts of the great agnostic, which reach so far into the vitals of Mr. Field's creed. So far from successfully attacking any religious doctrine held by the Latter-day Saints, Ingersoll has "borrowed" from their literature some of the most effective weapons which he has ever used in attacking his theological adversaries. In his last storming of the Presbyterian fortress he fires several destructive missiles taken by him from "Mormon" arsenals of logic, of course omitting to give due credit. In fact, his present article bristles with brilliant ideas that were entirely new until announced by "Mormon" Elders. Here, for example, is an excerpt, taken, partly verbatim, from the writings of Orson Pratt, and conveying an argument in common use among Latter-day Saints for fifty years:

"The truth is, that no one can justly be held responsible for his thoughts. The brain thinks without asking our consent. We believe, or we disbelieve, without an effort of the will. Belief is a result. It is the effect of evidence upon the mind. The scales turn in spite of him who watches. There is no opportunity of being honest or dishonest in the formation of an opinion. The conclusion is entirely independent of desire. We must believe, or we must doubt, in spite of what we wish."

That which must be, has the right to be.

We think in spite of ourselves. The brain thinks as the heart beats, as the eyes see, as the blood pursues its course in the old accustomed ways."

This declaration of an obvious truth, when made by Latter-day Saint speakers and writers, is usually accompanied by the explanation that, while faith is the result of evidence, and to that extent is not under the control of the will, when evidence necessary for the creation of a true faith is placed within reach of the individual and ignored, there is culpability attaching to a lack of faith, or to a wrong faith.

Here is another robust fragment of logic, which has done yeoman service in many a discussion to which "Mormons" have been parties:

But the universality of a belief does not tend to establish its truth.

In the world of thought, majorities count for nothing. Truth has always dwelt with the few.

It will occur to many of our readers that they have heard from "Mormon" Elders, commenting on the sectarian idea of the mystery of God, something very like the following:

"But when you endeavor to explain the mystery of the universe by the mystery of God, you do not even exchange mysteries—you simply make one more."

Nothing can be mysterious enough to become an explanation."

Again:

"You say that your God 'does not bend to human thought any more than to human will,' and that 'the more we study him, the more we find that he is not what we imagined him to be.' So that, after all, the only thing you are really certain of in relation to your God is, that he is not what you think he is. Is it not almost absurd to insist that such a state of mind is necessary to salvation, or that it is a moral restraint, or that it is the foundation of social order?"

The missionary tyro who starts out to preach the doctrine of the true God, as his nature was revealed to Joseph Smith, the Seer, commonly takes this text which, as Ingersoll would have the world believe, expresses an idea original with himself:

"I know that in your creed you describe God as 'without body, parts, or passions.' This, to my mind, is simply a description of an infinite vacuum."

Ingersoll weaves the following fragment of "Mormonism," which is as old as the first printed work of the "Mormon" people, into his argument against Mr. Field:

"The heaven of the New Testament was to be in this world. The dead, after they were raised, were to live here."

Of the Pharisees of the age who believe that of all the hosts living and dead, they and those like them only will be saved, how often such ideas as this occur in the sermons and writings of Latter-day Saints, minus the acrimony here expressed:

"But I have denounced the selfishness and heartlessness of those who expect for themselves an eternity of joy, and for the rest of mankind predict, without a tear, a world of endless pain. Nothing can be more contemptible than such a hope—a hope that can give satisfaction only to the hyenas of the human race."

This sentence of Ingersoll's is mainly a paraphrase of one of the Articles of Faith, formulated by the Prophet Joseph Smith:

"I believe in the manly doctrine that every human being must bear the consequences of his acts, and that no man can be justly saved or damned on account of the goodness or the wickedness of another."

Ingersoll uses the familiar "Mormon" argument that a spirit after

death, retains its identity, memory, power to believe, repent, etc., and adds:

"According to your creed, the future state will be worse than this. Here, the vicious may reform; here, the wicked may repent; here, a few gleams of sunshine may fall upon the darkest life. But in your future state, for countless billions of the human race, there will be no reform, no opportunity of doing right, and no possible gleam of sunshine can ever touch their souls. Do you not see that your future state is infinitely worse than this? You seem to mistake the glare of hell for the light of morning."

To show that faith without works will not exalt men in their characters and attributes, Ingersoll "borrows" again:

"Your Bible shows that the devil himself is a believer in the existence of your God, in the inspiration of the Scriptures, and in the divinity of Jesus Christ. He not only believes these things, but he knows them, but yet, in spite of all he remains a devil still."

The candid reader, acquainted with the literature of polemics fifty years ago, and with that of the Latter-day Saints, will readily perceive how Ingersoll, and others like him, have drawn upon the latter for ammunition to use in their warfare against the religious sects of the day.

In addition to the evidence incorporated in Ingersoll's reasoning which shows its similarity to that used by the Latter-day Saints to be too close to be the result of accident, it is appropriate to state that while in this city a few years since he said that he had studied the "Mormon" religion, and for that purpose had attentively read the literature of its adherents. That his pursuit of information in that line made a deep impression upon his mind is strongly evinced in the controversy to which this article refers.

THE FRENCH CRISIS.

FRANCE is truly the home of crises, as well as the cradle of catastrophes. It seems as though every state movement which is new, or against which an influential section of the people have set their faces, produces a crisis of more or less consequence. The one which occurred yesterday reached a little further and accomplished somewhat more than the average affair of the kind, for it swept away the Executive, President Grevy himself, and strange as it may appear on this side the water, there is more excitement over the question of succession than over the accomplished fact of there being no President at all just now—a kind of interregnum, so to speak.

The wind which was sown by Caffaral in the disgraceful marketing of rewards of merit, has brought forth the whirlwind's harvest full soon; not only his own disgrace and downfall out at least the temporary overthrow of many others much higher in the social scale than himself—Grevy, Boulanger, Wilson and several others. It should be held in remembrance, however, that the first two named above have not been implicated in if even suspected of connection directly with the great scandal, the first is father-in-law to one who apparently was deep in the mire, and as all along sought to protect him and suppress details for the sake of maintaining without blemish the name of the first family of the nation—but he did not succeed, and in trying to pull the relative up, the relative has pulled him down. In the case of Boulanger, he is too much a soldier and too politic even if he were not too honorable to be mixed up with any such transaction, although his opponents sought earnestly to accomplish it; he was guilty of insubordination, acting and speaking under the passion created by the plot to overthrow him, and resigned his command in the army on account of it—that was all.

Just what may take place in France will be more accurately related in the past than in the future tense. The French are mercurial, passionate, fiery and, under excitement, rash. A coup d'état may wait the "citizens' general" to a dictatorship or consign him to banishment, may reinstate Grevy or try him for treason, and numberless things mentioned and unmentioned may take place. A French crisis and a Mexican revolution are not provocative of much wonder in themselves; the only wonder in such cases is like that of the blown-up parrot, as to what they are going to do next.

A FAST AGE.

RAPIDITY in locomotion and the transportation of substances through, over, under and into previously supposed impracticable places, is one of the agitations of the period. When the Pacific Railroads were united at Promontory Point, north of the Great Salt Lake, many who were not disposed to look too far ahead nor keep the past very far behind, supposed and announced that at last the ultimatum of transcontinental transportation had been reached and we need look for nothing better. It was quite a transi-

tion from the previously prevailing methods, true enough, but instead of being the consummation it was only the beginning of rapid transit, as we have all seen. In fact the "rapidity" of that day has become the unbearable slowness of the present. Two weeks consumed in crossing the continent was as a few hours' pleasure in the country then, but we look back upon it from this day of progress as a season's banishment to the wilderness.

In one of his most extravagant flights of fancy, Jules Verne formulated a system of physical communication with the moon, and his subject was presented with such frankness and audacity that many on reading it were constrained to admit that the author must be sincere in his conclusions, and perhaps he was; but overcoming the attraction of gravitation by any means devised upon its source, if not beyond the possibilities, is at least a sealed book so far. But being in the drift of this popular subject, he conceived another scheme which was considered by the wise ones as being as deficient in the matter of feasibility as his trains to the moon. This was a submarine craft to proceed in the depths from place to place as rapidly and satisfactorily as other vessels riding on the waves. This idea has been materialized and proved to be successful, and the Nautilus of the fantastic and fanciful author is no longer confined to the realms of fiction. The question of "what next?" is about the most appropriate expression to make use of in connection with the accounts of such things, for truly they come upon us unawares.

Not the least wonderful among the developments of science as applied to transit is the previously incredible speed with which a traveler can now make the overland and transatlantic journey; leaving San Francisco at a given time, with prompt connections, a trip to London and return with ample time to attend to any business not requiring a protracted sojourn in the metropolis of the world, can be made within the narrow space of one month! Considerably more than half the distance around the globe, a performance which was once measured by seasons, now accomplished in so short a time, and restless science not yet satisfied! The recent cutting down of time on the Union Pacific schedule was a stride in the prevailing direction, but it was not all that can be done, as Manager Potter announces that a fourth of a day more can be taken off between Ogden and Omaha if necessary. Of course it is only a question of a short time when it will be necessary, and then what?

SHOULD MEET WITH A RESPONSE.

ON Wednesday (Nov. 16th) a card from Bishop O. F. Whitney appeared in the News requesting contributions of a certain class from friends and acquaintances of the late President Heber C. Kimball. Brother Whitney, in writing the biography of his grand father, wishes to make the work as complete as possible, and with this object in view very wisely purposes devoting a chapter to recollections of different persons concerning the subject of the book, which promises to be very interesting.

If an appropriate response is made to the request of the author the chapter in question will be one of its attractions. That there are many persons who can contribute the kind of material desired there can be no doubt, as there are numbers of people who delight in telling pleasant anecdotes about the sayings and doings of Brother Heber, who was a remarkable man.

Sometimes incidents and statements, noted by the close observer are stronger indicators of the character of those from whom they emanate than any notations made by themselves personally. Those who have interesting recollections concerning Brother Kimball who think they cannot explicitly reduce a statement of them to writing should, if within reach of the author, who is preparing the forthcoming work, relate them to him orally.

AN INCOMPATIBLE VERDICT.

THE verdict of acquittal rendered last evening in the case of E. H. Martin, indicted for the murder of John H. Burton, is the subject of considerable comment and no small degree of feeling in the community. There is good ground for this state of public sentiment.

It was not to be reasonably expected that a verdict of guilty of murder in the first degree would be rendered, neither was it, on the other hand, to be justly anticipated that the defendant, after taking the life of a fellow being in the manner in which he did, would be pronounced innocent of any crime against the law. The granting of such immunity, aside from the fact of an actual crime having been committed, tends to promote a spirit of recklessness in regard to human life, the possession of which is the most important right of the individual under our government.

One of the elements that appear to be essential to make up a case of the